Revenue department was that it was connected with the administration of Devaswoms. The Christians were not at all anxious to enter the Devaswom department. Their prayer was that they should be admitted into the Revenue department. If the Government wanted the Devaswoms to be separated from the Revenue department, it was for them to do so, as they had done in the case of certain other departments which were once combined but had afterwards been separated. In conclusion, the Member prayed that their right to enter the Revenue department should be recognised and openly declared by Government.

The next point urged by the Member was in respect of admission to the Military department. The Christians were as ready as any others to serve in that department. They had also shed their blood for the country. They were unable to see why they were prohibited from entering that department. Their prayer was that they should be admitted into all branches of Government service without any hindrance whatever.

Dewan's reply.—You know that the question connected with the separation of Devaswoms from the Revenue department is engaging the attention of Government. In regard to unrestricted recruitment to the Nair Brigade, the question is new to me, and I cannot say anything off-hand about it.

142. Equality of civic rights.

Mr. T. K. Madhavan, (Member, Nominated) alluded to the prohibition by Government against his speaking about the question of entry into temples on the ground that it was a religious subject. He expressed the regret of his community at the decision of the Government and proceeded to state that the subject of entry into temples was not a religious subject and that he would assign certain reasons in support of his view. The Dewan said that the ruling of the Government was final and that he would not allow the matter to be discussed or reasons assigned in support of any opinion to the contrary. Mr. Madhavan said he would obey the ruling and withdrew.

143. Grievances of Ezhavas and other backward classes with reference to Government appointments, using of public roads and satroms, the caste Hindu Hostel and certain public schools, etc.

Mr. N. Kumaran Asan (Member, Nominated) said that the Ezhavas formed an important community in the State, being as numerically strong as the Nairs, that both in the past as well as in the present the Ezhavas were living a respectable life and that they were not backward in industries. They had started and were successfully conducting several industries. As landholders also, Ezhavas were not behind other communities. Ezhavas excelled all others in the industries connected with the cocoanut tree, and the major portion of the revenue derived by Government from Excise was the result of the labour of Ezhavas. Yet, in spite of all their importance, they were labouring under many social and other disabilities. Till a few years ago, their children were not freely admitted into all public schools. Even at present their pupils were refused admission into some of the schools. They were not allowed to walk freely on public roads. Their pupils were not encouraged by the grant of scholarships. No foreign scholarship was ever given to an Ezhava applicant. They were not given sufficient encouragement in the public service. Even duly qualified Ezhavas who had received higher education in England and who applied for appoint[illegible] in the State, were not entertained in the State service. The Member [illegible]ance in which Government refused to lend a helping hand to two Ezhava [illegible]were studying in Europe at a time when their guardians were rendered [illegible] Then again Ezhavas were very sparsely represented in the lower kin[illegible]xcise, Police, and other departments. The community wanted only syst[illegible] could be afforded to them consistently with efficiency. Notice boards exer[illegible]ear temples, prohibiting access to Ezhavas and other low caste people status[illegible]urce of disgrace to the community. The Member prayed for their subordin[illegible]a. In those satroms where separate kitchens were not provided, possible[illegible] be provided soon. Every one did not care to cook in satroms.

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